



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

allowed to go out of print. The volumes now before us record no new investigations; they recount, in more or less popular form, a traverse of the continent from Oodnadatta in the south to the Gulf of Carpentaria in the north, and thus generalize and condense the travels and labors of the authors upon several separate journeys. Geographical features, climate, fauna and flora, are set forth in vivid and entertaining fashion; and the reader's interest is held by such incidents as the discovery of a true crab on the dry steppes or of a Central Australian honey-ant like that of Colorado and Mexico, by the description of a palaeolithic feast (129 ff.), by tales of early exploration and settlement, and by good-humored stories of the accidents and discomforts of camp life. The social organization, customs, beliefs and ceremonial observances of the various tribes—from the Urabunna through the celebrated Arunta, the Kaitish, Unmatjera, Warramunga, Tjingilli, Umbaia and Binbinga, to the coastal Anula and Mara—are explained with sympathy and understanding, though, as is natural in a popular work, a multitude of details and many cardinal points, familiar to readers of the more technical works, have been omitted. The book as a whole offers an admirable introduction to the ethnology of Central Australia; it gives the earlier volumes a background and perspective whose absence, realized but dimly when they were first read, can now be seen to have been a serious deficiency. It shows, more especially, how the writers obtained their information and their photographs: both of them were considered as fully initiated members of the Arunta tribe, and were known familiarly to their fellow-tribesmen as "stomach" and "little stomach"—we learn that on one occasion their respective capacities were thirteen and six eggs at a meal; both were therefore allowed and even invited to be present at the most sacred ceremonies; and the natives were everywhere friendly,—the Tjingilli, for instance, actually sending messengers on ahead, without saying anything about it, to tell the Umbaia that the visitors were coming and were to be well treated.

The two volumes are lavishly illustrated, though (unless I am mistaken) all the cuts, with the exception of some views of scenery, have been published elsewhere. There are a few signs of haste, or perhaps of the dual authorship, as in the repetition of the note on porcupine grass (110, 145; there are other similar repetitions) and in the discrepancy of the dimensions assigned to Ayers Rock (111, 113 f.). In general, however, the writing is as careful as it is interesting, and the work may be cordially recommended.¹ E. B. T.

The Life of Nietzsche. By ELIZABETH FOERSTER-NIETZSCHE. Vol. I. The Young Nietzsche. New York, Sturgis and Walton Co., 1912. pp. xi, 399. Price \$4.

This, the first volume of a popular biography of Nietzsche, covers the happy years from 1844 to 1876; the second and concluding volume will show us the other, *The Lonely Nietzsche*. We read here of Nietzsche's childhood: he lost his father when five years old, and was brought up in a feminine household, with grandmother, mother, two aunts and his only sister. We read further of his school days at Pforta, with their scrapes and successes; of his year at Bonn, and

¹Since this notice was written, anthropology has suffered a serious loss by the death of Mr. F. J. Gillen. It seems strange that while Professor Spencer received the well-earned honor of a C. M. G., Mr. Gillen—a special magistrate and sub-protector of aborigines, and precisely the type of official that one would suppose the imperial authorities desirous to encourage—should have gone unrewarded.

the unhappy membership in the *Franconia*; of his following of Ritschl to Leipzig, where he spent two pleasant and profitable years, busy with Schopenhauer, music and the Philological Club, and where he met Wagner for the first time; of the year's soldiering and the unfortunate accident that marked it; and of the unexpected call to Bâle as assistant professor of classical philology. Nietzsche entered on his university duties in 1869, and was promoted to a full professorship in 1870; he saw much of the Wagners at Tribschen; and everything was going well when the war broke out. A naturalised Swiss subject, Nietzsche nevertheless volunteered his services to his fatherland, and was accepted as an ambulance nurse; after a few weeks in the field he was stricken with serious illness, which permanently undermined his health. Returning to Bâle, he published the *Birth of Tragedy* (end of 1871). The rest of the tale is taken up with ill-health, due to eye-strain, and with journeys made in the hope of restoration; with the life at Bâle in company with his sister; with the abortive essay toward marriage; with the publication of the four tracts *Thoughts out of Season*; and with the final visit to Bayreuth and the culmination of the revolt from Wagner. Nietzsche has now bidden farewell to his two youthful ideals, Schopenhauer and Wagner, "and must walk unaccompanied along the hard solitary road of his manhood."

The book is interestingly written; and though the present reviewer faced the large octavo volume of 400 pages with some misgivings, he has read it through with enjoyment. A dozen photographic illustrations add to its value.

Introductory Philosophy: a Text-book for Colleges and High Schools.

By C. A. DUBRAY. New York, Longmans Green & Co., 1912. pp. xxi, 624.

Within the compass of 600 octavo pages the author gives us a General Introduction (on the nature of philosophy and on the general view to be taken of the world and of man), an empirical psychology, a logic, an aesthetics, an ethics, an epistemology, a cosmology, a rational psychology, a theodicy, an outline of the history of philosophy, and a General Conclusion (on the universe, on man, and on God). The book is written from a consistent point of view, and with an experienced teacher behind it may serve as a work of systematic reference. As a text-book it hardly commends itself; the style is arid, and the connection of paragraphs, as is natural from the brevity of the exposition, is by no means always clear. To the present reviewer the work seems totally unfitted for high-school use. And college students would probably learn more from introductory courses in psychology, logic and ethics, followed in later years by separate courses in the less empirical disciplines and in the history of thought, than from such a compendium as Dr. Dubray has here provided.